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THE MISSIONARY MAGAZINE AND CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finsbury, and by Messrs. Hankeys, the Society's Bankers, 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yule, Broughton Hall; in Glasgow, by Mr. Risk, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

THE DYING HOTTENTOT BOY.

The late intelligence from Pacaltsdorp is calculated to excite the liveliest gratitude to God for the bestowment of his grace. Mr. Anderson mentions several circumstances in connexion with his Hottentot church and congregation, which evince their deep and genuine piety. The following incident, communicated by one of Mr. Anderson's daughters, will be regarded with peculiar feelings by the friends of missions.

"A little boy, about ten years of age, named Frederick Roode, being very ill with an inflammatory affection, and under the impression that he should not recover, wished to see my father. Accompanied by Captain F——, who was with us at the time, my father went immediately to see him; when they had entered the room in which he was lying, and my father had taken his seat by the bedside, the little boy raised himself up, and laid his head upon my father's knee, appearing much pleased to see him. Frederick, said my father, why did you send for me? Because, Sir, I am going to leave you, said the little boy. My father then asked him, Where do you think you are going? To heaven, Sir, was the reply.—Who will receive you there? God!—Who was once on earth? Jesus Christ.—Now, who will take you to heaven? Jesus Christ.—Do you believe you are a sinner? Oh yes, Sir.—And will God forgive your sins? Yes! Jesus died for sinners.—Shall I pray with you? If you please, Sir.—But will you be able to understand me? With a smile he said, Yes, Sir.—Upon being asked whether he understood what had been said in prayer, he replied, Yes, I have.

"This was about five o'clock on Sabbath afternoon, November 15, 1835. In the evening, I am informed, he said to the people around him, 'I shall not be with you to-morrow: I am going to heaven.' He then expressed a wish to see his schoolfellows, and when they came, he said to them, 'See where I am now; I cannot play any more with you; I am going to leave you; you must be obedient to your parents; never disobey them; remember the commandments, honour thy father and mother; I hope you will not take any thing that is not your own, I know it is a very easy thing to steal, but oh! what a great sin it is before God.' He then said to the children, in the language of Isaiah, 'Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon,' adding, 'Behold, now is the accepted time, now is the day of salvation.' 'Do not,' he continued, 'wait until you come on a death-bed; it might be too late. Seek the Lord while you are in health.' He then shook hands with each of his schoolfellows. In a short time after they had separated, he called his little sisters, with whom he conversed in the same affecting and serious manner, and then took leave of them. About midnight he asked his father, in whose arms he reclined, to place him on the bed, and soon after said to his mother, 'I must leave you. God calls me away. Give me the last kiss.' With a heart overflowing with mingled grief, and gratitude, and affection, she pressed, for the last time, his now pale cold lips: his father and all present received his final farewell. The great pain he had suffered ceased—he sunk into a state of comparative ease, but was soon after heard to exclaim, 'Lord Jesus do receive me, I am a great sinner, but pardon my sins.'

"These were his latest words—he died without a struggle. The patience and composure, with which he bore the painful affliction allotted to him, at once surprised and edified those who witnessed it, and afforded to them a lesson which, it is to be hoped, will not be lost."

SPECIAL GENERAL MEETING OF THE LONDON MISSIONARY SOCIETY.

A Public Meeting of the friends of the Society was held in Exeter Hall, on Wednesday, the 10th of August, according to previous announcement, for the purpose of receiving statements from the Rev. Dr. Philip, the Caffre Chief Tzatzoe, and Andries Stoffles, the Hottentot, in reference to the state and prospects of the Society's Missions in South Africa.

Feelings, joyous and sacred in no ordinary degree, seemed to pervade the large assemblage. The object which brought together so many of the friends of the society was certainly one of more than usual interest. Those who watch with particular solicitude the long-benighted children of Ethiopia, struggling from their chains of spiritual darkness into the light and liberty of the gospel, must have listened with deep and blended emotions to the several speeches and statements that were delivered; but other sources of holy gratification appeared, in which all could equally share. There were men upon the platform, on whom, although differing from ourselves in colour, every eye was fixed with hallowed and intense delight—men, who came amongst us as harbingers of a brighter day for Africa—earnests of an abundant harvest yet to come, and representatives of thousands of their countrymen who have embraced the truths of Divine revelation.

When the Chairman rose, and, in the name of the Meeting, extended to the Caffre and the Hottentot, successively, the right hand of fellowship, accompanied with cordial expressions of Christian affection, it would be difficult to depict the scene, or to describe the effect produced by the natural eloquence of these our African brethren, when they afterwards addressed the assembly. At the close of the proceedings, scarcely one seemed willing to depart without first stretching forth the hand of welcome, and exchanging the look of Christian benevolence with those savage-born, but new-created men. We devote the chief part of our pages this month to the details of this interesting meeting.

The Chair was taken at eleven o'clock by William Alers Hankey, Esq,

After singing, the Rev. Dr. Burder supplicated the presence and blessing of God.

The CHAIRMAN then rose and said, that if any persons present, from their knowledge of what was taking place in public affairs, should suppose that this meeting had any political aim, he trusted that they would discard that impression from their minds. Reference, however, to the cause of the return of Dr. Philip to this country would be made, in a document which would be read; but it was merely the statement of a fact, and not intended to be drawn into any part of the discussion of that meeting. He now dismissed altogether that part of the subject, and would refer to Dr. Philip, to the African Chief Jan Tzatzoe, to the converted Hottentot, and to their esteemed brother Read, all of whom he begged to introduce to the meeting.

With regard to Dr. Philip, he was well known to all who were present. He (Dr. P.) had been for many years the able, the faithful, and efficient superintendent of the society's missions in Africa. In Mr. Read, they beheld the son of a long-tried and faithful servant of the society, one to whom it had pleased God to give a considerable measure of success. With regard to the natives from Africa, they could not but rejoice in seeing them present; for they beheld in them the trophies of Divine grace. They saw in their acquirements, both religious and mental, what the gospel could do for those who truly received it. In beholding them amongst us, our faith and hope in the great promises of the gospel could not but be confirmed and strengthened.

The Rev. W. ELLIS then read a statement of the Directors, showing the extent of the society's Missions in South Africa, at the present time, compared with that of 1803, when three converted Hottentots visited this country; giving a short narrative of the lives of Tzatzoe* and Stoffles,† and explaining the circumstances under which Dr. Philip and his companions had been called to visit this country; viz., to give evidence before a Committee of the House of Commons, appointed to inquire into the effect of European intercourse with the Aborigines of the countries in which our colonies are planted, or with whom commerce may bring us into contact.

The CHAIRMAN then rose, and taking Jan Tzatzoe by the hand, addressed him to the following effect:—In the name of this large meeting, which represents a body still greater than itself, extending throughout this kingdom, nay, I may say, throughout the world, I am happy in giving you the right hand of fellowship. I congratulate you, in their name, on what God has been pleased by his grace to do for you, and when you return, you will be accompanied with our warmest prayers that you may be upheld, and that you may grow in spiritual strength even unto the end.

JAN TZATZOE then stood forward, and was received with loud expressions of grateful joy. He addressed the meeting in the Dutch language to the following effect, Mr. Read, jun. acting as interpreter:—I am surprised to see so many people assembled in the house of God. I am happy to have the opportunity of seeing those Christian friends who sent out Dr. Vanderkemp, Dr. Philip, Mr. Read, and all the other Missionaries. I thank God that you sent out these devoted men, who came to South Africa when we were shot with bullets, and when there was nothing but blood-shed in that ill-fated country. There was nothing to be seen but the bullet and assagai, the bow and the arrow; but the word of God has continued to this day. You must not be wearied in well-doing; the work is still great, and the work must be spread in the

* Jan Tzatzoe is a chief of the Caffre nation, the head of the Teenda tribe, which contains about 2000 individuals. At twenty-four years of age there is reason to believe he became a decided Christian. In 1816 he accompanied Mr. Williams, the Society's Missionary, to Caffreland, and has, since that period, taken a share in most of the important transactions affecting his nation. For the last ten years, Tzatzoe has been associated with Mr. Brownlee, who laboured among his own tribe at the Buffalo River until the breaking out of the Caffre war. He has proved himself an able assistant missionary, and is to be valued as a faithful co-worker in the gospel.

† Andries Stoffles, now nearly sixty years of age, is a Hottentot, and was admitted to the fellowship of the church in 1815. He also has filled public situations in the service of the colony with great credit to himself, and is to be regarded as an intelligent, energetic, faithful, and devoted servant of Christ. He was among the first settlers at the Kat River and has for the last six years exercised, with great benefit to the people, the office of a deacon in the church at the principal location in that settlement.

world. God might convert the world by his own power, but he employs instruments to bring men to himself. You must send us schoolmasters and Missionaries, elevate us and do us good, and raise subscriptions for the Missionary Society. We cannot allow you to be at rest till this great work is finished. When we shall have received the word of God, and shall be in a condition to send out that word, we will form Missionary societies, and we will send forth the word of God to others. God is great who has promised it, and he will extend his word in the world. God is about to do away with bloodshed and war, and every thing that is sinful. War is bad, and other things have been bad, but good is come out of evil. Who knows, if these things had not taken place, whether Missionaries would ever have gone out to that country? If we wish to serve God we must expect persecution; we must expect the wicked to oppose us; but God will surely finish his own work. When the word of God came among us we were like the wild beasts, we knew nothing! we were so wild that there was nothing but war and bloodshed. Every one was against his neighbour; there was no confidence between man and man, and each man tried to destroy his brother. The word of God has turned us; the word of God has brought peace, has reconciled one man to another, and in us is fulfilled that text of scripture, "The wolf shall dwell with the lamb." I thank the English nation for what we have received at their hands. You are our friends; we are your children. I am like one of your own children. I have been brought up under the laws of England, and I have enjoyed all the privileges of your missions. When we signed the treaty with the British Government at the Buffalo River, a paper was read, which told us that we then became the children of the king of England, and that we were now British subjects. If we are the children of England, and if one with yourselves, let us enjoy the privileges of Britons. Many Englishmen in the colonies are bad, but I will hardly believe that those Englishmen belong to you. You are a different race of men—they are South Africans—they are not Englishmen. I have now seen the English nation. I have travelled a little in this country: I have met with a friendly reception wherever I have gone; and I can say you are now my friends. I know my friends. Do not forget us. Our eyes are upon you. You are our parents. You sent us the word of God. I hope you will still continue to send out that word. I would thank you for ever having sent Dr. Philip to our country. This gentleman never sleeps in Africa; he is always doing good, he is always protecting us. He is our witness; he is a witness of the state of the colonies, and he is a witness of what God has done amongst us. He knows what we have suffered: he suffered with us. He, like his Master, went about doing good, although he was persecuted by man. Every man who wishes to do good must expect persecution. Could they destroy him, they would have done it; but they cannot, for he is in the hand of God. Very few people in the world love truth: they love darkness. Truth brings every thing to light; it reveals what is hidden. But there are very few people who will allow that they do not love the truth. They wish to take justice and injustice in one hand. Every man knows what is truth, but he wishes to mix the truth with falsehood. Some people are afraid to stand out for the truth; other people won't stand out for the truth; and others are ashamed of the truth; truth is the most important thing in the world. It is honest. Where there is no truth there is no true honour. We must all adore the truth—every man. The word of God is truth. The word of God tells us to do good; and the word of God tells us to stand on the truth. We ought to adhere to the truth, and to stand by the truth. I will not say more.

Andries Stoffles then rose to address the meeting. He was received with the most cordial greetings.

The Chairman, taking him by the hand, thus addressed him:—In the name of this meeting, and of the society, I congratulate you on your arrival in this country; but above all do I congratulate you on the great blessing which you received in your own country, through the instrumentality of the Missionaries sent by this society. We are happy in seeing you as a visible token and evidence of what the power of God can do, and his grace perform in the hearts of men.

The Christian Hottentot then addressed the meeting in the Dutch language, Mr. Read acting as interpreter. He spoke nearly as follows:—God has done great things for Africa, for which we have reason to be glad. God has done great things for me, in that I am permitted to address you on this occasion. Dr. Vanderkemp and Mr. Read told us that the English nation sent us the word of God. I will not dwell upon what we were before, but I will tell you what the Bible has done for us. There are three gentlemen in this country who are witnesses to what Africans were—Dr. Philip, Mr. Read, and Mr. Campbell. I wish to tell you what the Bible has done for Africa. What would have become of the Hottentot nation, and every black man in South Africa, had you kept the word of God to yourselves? When you received the word of God you thought of other nations who had not that word. When the

Bible came amongst us we were naked; we lived in caves and on the tops of the mountains; we had no clothes, we painted our bodies with red paint. At first we were surprised to hear the truths of the Bible. The Bible charmed us out of the caves, and from the tops of the mountains. The Bible made us throw away all our old customs and practices, and we lived among civilized men. We are tame men now. Now we know there is a God; now we know we are accountable creatures before God. But what was our state before the Bible came? We knew none of these things. We knew nothing about heaven. We knew not who made heaven and earth. The Bible is the only light for every man that dwells on the face of the earth. I thank God, in the name of every Hottentot—of all the Hottentots in South Africa, that I have seen the face of Englishmen. I have been looking whether a Hottentot found his way to this meeting, but I have looked in vain: I am the only one. I have travelled with the Missionaries in taking the Bible to the Bushmen, and other nations. When the word of God has been preached, the bushman has thrown away his bow and arrows. I have accompanied the Bible to the Caffre nation, and when the Bible spoke, the Caffre threw away his shield and all his vain customs. I went to Lattakoo, and they threw away all their evil works, they threw away their assagais, and became the children of God. The only way to reconcile man to man is to instruct man in the truths of the Bible. I say again, the Bible is the light, and where the Bible comes, the minds of men are enlightened. Where the Bible is not, there is nothing but darkness; it is dangerous, in fact, to travel through such a nation. Where the Bible is not, man does not hesitate to kill his fellow; he never even repents afterwards of having committed murder. I thank you to-day: I do nothing but thank you to-day. Are there any of the old Englishmen here who sent out the word of God? I give them my thanks: if there are not, I give it to their children. The Bible is still amongst us. I will not say much. I have told you that there are three witnesses who came with me, and they will speak of things. Your Missionaries, when they came to us, suffered with us, and they wept with us, and they struggled for us, till they obtained for us the charter of our liberties—the fiftieth ordinance. (The animation with which the last clause of this sentence was uttered by Andries Stoffles, produced a deep sensation throughout the whole auditory.) When the fiftieth ordinance was published, we were then brought to the light. Then did the young men begin to learn to write and read. Through that ordinance we got infant-schools, and our little infants have been instructed, and they are making progress in learning. You, the posterity of the old Englishmen, I address you on this occasion; I am standing on the bones of your ancestors, and I call upon you, their children, to-day, to come over and help us. Do you know what we want? We want schools and schoolmasters—we want to be like yourselves. You see before you two men of two different nations. You who have put your money into the plates, but who never saw the fruits of your labours, I stand here before you as the fruit of your exertions. I thank you again, in the name of all the Hottentots, that I have been permitted to speak one word among you. But I cannot sit down without thanking you for having sent Dr. Philip. We owe much to Dr. Philip and to the Missionaries of this Society. What we have, we received by them; and it is the Missionaries of your Society that have done for us so many great things. I am to thank you that you did not keep Dr. Philip in this country. You sent him out young, and we have brought him back old. But he is like a young man in that country; he goes about to encourage schools, and to see that the work of education prospers. When Dr. Philip first commenced his travels, we did not see the end of his labours. When he visited the Bushmen, we did not know why he visited them. I call upon you in the name of Hottentots, send over men to help us. We want infant-schools. I see that the infant-schools will be the greatest blessing that has ever been conferred on South Africa. I will tell you a story about my little grandchild. The little girl came to me and said, "Grandpapa, do you know how to make cloth?" I said to her, "Do you mean to teach me? I have seen white men, and I do not know how it is made. How do you know?" She said, "If you come over to the schools to-morrow we will tell you, and we will show you how cloth is made." I felt rather unwilling, but I went to the school the next day, and I was quite surprised when I saw it. I have come to England, and I have no time to stop with you in this country; for I want to go back and tell the little children in Africa I have seen every thing you told me of. I hope you will not be wearied in well-doing. Perhaps some may say, "The Hottentots have had the word of God a long time; they can do well for themselves." But no, we cannot do without you. Consider us as your children, and we will call you our parents. I will not say much more, yet I must tell you of one gentleman in Africa to whom the Society owes much. There is a gentleman in Africa who has lately become acquainted with us. When we first saw that gentleman, we thought that he was only the friend of the Hottentots, but we find now that he is the friend of every man. But

this man was quite different to every other man; for the Hottentots said, he is our friend; and the Caffre says, he is my friend; and the English settler says, he is my friend; and the Dutch boor says, he is my friend; so that man is the friend of all men. The name of that gentleman is Fairbairn. I can compare Mr. Fairbairn to nothing else but a man having a pair of scales in his hands, and he throws the white man in one scale and the black man in the other, and he makes them equal. I still continue to thank you, I thank you for every good Englishman who has left this country. I have only told you what the Bible has done for others, but I have not told you what it has done for my own soul. But I will not say any thing about myself; the three men whom I have named will tell you all about me. There is Dr. Philip, and Mr. Campbell, and Mr. Read. When your first Missionaries, Dr. Vanderkemp and Mr. Read, came to us, and when I heard the bell ring, I did not know what it was. I thought the people were going to church to have a meal together. I heard the minister preaching. I said, "I suppose he is counting." I listened, and said, "No, he is not counting." I came to church again the next day, when I heard the bell ring. The next time I came to a place of worship the preacher spoke of every thing that I had done from my childhood. I said to myself, "This is very strange, surely my cousin must have gone to the Missionary and told him all about me." My cousin said, "No, I never spoke about you to the Missionary. The Bible is that thing that tells you all about your own heart." Blessed be God, he has opened my mind, and I have received the truths of the Bible, and acknowledge it to be the word of God. I am so convinced that the Bible is the word of God, and of the blessings that we derive from it, that were there any thing I could do for my own countrymen, I would do it; but it is the work of God to do it. My nation is poor and degraded, but the word of God is their stay and their hope. The word of God has brought my nation so far, that if a Hottentot young lady and an English young lady were walking with their faces from me, I would take them both to be English ladies. Do instruct us—I say again, do instruct us! Do not leave us to ourselves. Hold us under your arm. We are coming on; we are improving; we will soon all be one. The Bible makes all nations one. The Bible brings wild man and civilized together. The Bible is our light. The Hottentot nation was almost exterminated, but the Bible has brought the nations together, and here am I before you. You have the honour, I claim nothing. You give us your pence and your farthings, and here am I; I am yours.

At the request of the Chairman, each of the African converts repeated the Lord's prayer in their respective languages.

Mr. Read, jun., next addressed the meeting, and after alluding to the difficulties the Missionaries had to encounter in Africa, said, Your Missionaries have done much for that country. Its broken fragments were brought to the Missionary stations, and instructed in morals, in the Bible, and in every thing that can make life happy here. When your Missionaries first came, they had to struggle with many difficulties apart from that depravity which is common to men in a state of nature. They found the natives suffering from wrongs inflicted upon them by the colonists; but it pleased God in his providence to raise up that man of whom both my friends have spoken this morning, who represents the cause of that nation, and who procured for them the charter of their liberties, which has brought a new state of things into that once unhappy country. It is from that time that we date the existence of the Hottentots in that country. It is well known that neither the arts nor the sciences, nor any thing that is valuable, can flourish on the soil of oppression. Individuals, it is true, may be converted to God, but it is when oppression is banished, and then alone, that religion and morals can flourish. Your Missionaries have stood betwixt the task-masters and the oppressed, in a country where both the oppressed and the oppressor were degraded almost to the level of the beasts that perish. Your Missionaries have in that country about sixty schools. There are now about 12,000 of the Hottentot population under the influence of Christian instruction, and though they are not all converted Christians, yet they are all professing Christians; and their walk and conversation in the world shows that they have felt the influence of religion. On the Kat River Settlement, where it was my happiness to labour for a season, we have about twelve schools, which are taught by natives who were educated at our own normal school at Philippolis. There is one circumstance connected with the Kat River Settlement, which I am desirous of mentioning. Though it is a most important sphere of the society's operations in that country, the station costs but little or nothing to the society. These schools are supported by the natives themselves. The society advances the weekly or monthly allowances to the natives, but at the end of the year the people subscribe an amount which is sufficient to refund to the society the money which has been advanced. They built their church and school-rooms at their own expense, except one at Buxton, which was built by contributions received from the individual whose name it bears. The people at Kat River are not only anxious

that the children should be educated, but they are desirous that the society should be burdened as little as possible with the expense. Before the late war broke out, the subscribers to the Auxiliary Society had come to the resolution that one of the Missionaries at the Kat River should be supported by them. The education of the people of South Africa is important in another point of view. The natives are now under the British protection, the protection of law has been extended to them; but there is something which still renders their condition very perilous, and that is, prejudice. Government can only extend legal rights to the people; they cannot remove prejudice. Ignorance is the mother of prejudice, and though you cannot scold the people into a love of the natives, yet you can do something else. What can you do? You can raise the native mind. Wherever mind is raised, oppression must cease. If you do not raise the people, you will lose all; but if you do raise them, you may withdraw your forces, and you will do well. — Mr. Read dwelt at considerable length on the necessity and benefit of a wide extension of education among the people, and then continued: There is another point of which I would remind you. As the Missionaries of this society, we are often in bonds for Jesus' sake. I stand before you as an individual who has been oppressed in that colony, and deprived of liberty. And why? Because we would not sacrifice principle to expediency. Because we were ready to die and to seal the truth with our blood, rather than act on expediency. "If we suffer with him, we shall also reign with him." We carry out gospel principles to their full extent, "Do unto others as ye would that they should do unto you." We are prepared to renew our work, though bonds and imprisonments may await us in that country. I am unworthy to be employed in so great a work, but I say, "Here am I, send me." I go back to that country, nothing wavering, and acting upon the same principles which we did before. We hope that oppression will never make us sacrifice the truths of the gospel, for which your ancestors have bled.

The Rev. J. Campbell, of Kingsland, gave some very interesting information respecting the early history of Tzatzoe; offered a few remarks, and adduced some instances, illustrative of the mental capabilities of the Hottentots, of which they had that day beheld such an undeniable proof in the person of Andries Stoffles.

The Rev. J. Clayton, jun., rose to move the first resolution:—

"That this Meeting cordially welcomes the arrival of the Rev. Dr. Philip, Superintendent of the Society's Missions in South Africa, and hails, with sacred gratitude to God, the presence of the two brethren from the Christian churches in that country, as tokens of the Divine approbation of the Society's labours, and earnests of more abundant spiritual blessings on the African nations."

With respect to our beloved brother, Dr. Philip, little need be said to re-introduce him to your notice and benevolent considerations. We hail his safe arrival on our shores, and we are prepared affectionately and gladly to listen to those statements which he is about to supply, and in which we shall see how God, by the administration of his providence, and by the agency of his grace, is preparing a way for missions, and making straight in the desert a highway for the progressive march of the Prince of Peace through the world. It is really unnecessary that I should say any thing more than has been stated on the history of Jan Tzatzoe, the Caffre chief, or of Andries Stoffles, the deacon of an African church, or of Mr. Read, the Hottentot son of the Rev. Mr. Read, a devoted Missionary, who has also recently arrived in this country; and let me express my hope, that the welcome we give to our friends and brethren from a distant quarter of the world, will not be one in word and tongue only, but in deed and truth; that it will be associated with a glow of fraternal affection, with devout gratitude to God, with a readiness to make more ample sacrifices of liberality, with more vigorous efforts of holy zeal for the cause of God among the African tribes, and that we shall pant with a more expansive charity towards all those who are fellow-workers in the noble enterprise of evangelizing the world.

The Rev. J. Young, of Albion Chapel, in seconding the resolution, said, The name of Dr. Philip has been too long and too well known, even if his labours had not been so extensive and so valuable as they have been, and if the success with which God has crowned them had not been so distinguished; and he comes before you too much in the character of an old friend, and of an old and faithful and honoured servant, to fail of being welcomed to your hearts, and of receiving from you the most cordial expression of your sympathy and of your affection. But these beloved friends, natives of a distant land, who have accompanied him to our shores, shall we teach them—them who know little of Britons, except Britons' extortion and cruelty—the secret and the charm of true British welcome, and show them the kindliness and the sincerity that are involved in it? No; not this alone; there is something that kindles with a nobler and with a holier glow than even British generosity. We love these strangers for the sake of Christ, whom they and we love, and who, we trust, loves them and us.

We welcome them as ransomed through the same precious blood with which we trust we have been sprinkled; renewed by the same Holy Ghost which, we trust, has been shed upon us. We feel united to them in the bonds of a Divine and of an imperishable affection. Could I gather together on this platform the thousands on thousands who have been saved through the instrumentality of Missionary exertions, from all climes and tongues, oh! what an assemblage for the eye of Christian philanthropy to gaze upon! What a rich and glorious return for all Christian endeavours! What materials for pure, and holy, and Divine delight—the delight of Divine benevolence! Is it nothing to us that these Africans stand before us as the representatives of the converted among the heathen? These (as they themselves have so beautifully said) are the children, the spiritual children, of the churches. These are the fruit of many prayers, many labours of God's people here; they are the fruit, too, of the toils, the prayers, the trials, the blood, the lives, of faithful Missionaries abroad! God be thanked for what our eyes see this day! The sable sons of Africa, as well as the white Europeans, are welcomed by the Saviour: they are united together: we feel this day that we are united together with them by a bond the most sacred and indissoluble!

The Resolution was then put, and carried unanimously.

The Rev. W. Ellis read a letter from T. F. Buxton, Esq., M.P., to Dr. Philip, of which the following is a copy:—

My dear Friend,

"Will you be so kind as to tell the Chairman, that I fear it will not be possible for me to attend the meeting. Some business, which I cannot neglect, and for which I have remained in town, is too likely to detain me.

"It would have given me very great satisfaction to have been present for the purpose of expressing the obligations we all owe to you, for the stand you have made on behalf of the native population at the Cape; and those obligations are deeper than any one not versed in the question can conceive.

"And also for the purpose of adding to other arguments in favour of missions—this—that the Missionaries have been not only the teachers, but the defenders, and, under providence, the preservers of multitudes, who, but for them, would have fallen a prey to civilized and Christian rapacity.

"Believe me,

"Very sincerely and gratefully yours,

"T F. BUXTON."

"Devonshire-street,
August 9, 1836."

The Rev. Dr. Philip then rose, and when the general and cordial greetings of Christian affection and gladness with which he was welcomed had subsided, he observed: I am truly at a loss to express the sentiments which possess my mind on this occasion, in relation to the scene now before me. When I reflect upon my own situation, I feel that I am humbled before God. If I have been enabled to do any good in Africa for the church of Christ, it was because I was sent out by this society, because I was supported by this society, because I had the countenance and co-operation of the members of this society, and because I had your sympathies and your prayers under all my difficulties, and in all my exertions. I may be excused if at this moment I advert to the letter which has just been read from that individual who regrets as much as any of us that he cannot be present with us this day. It is our business on all occasions to give glory to God. I have seen the hand of God so visibly in all the way in which I have been led by his providence, that I have ceased to see any thing in my own history, but what God has done for me. But we may and ought to acknowledge those to whom we are under great obligations, and whom God has made to us the instruments of good; and whilst I feel that all my obligations are due to this society, you will allow me to say, in the words of the individual whose note you have heard read, "The church of Christ knows not the obligations it is under to that man"—Mr. Buxton. An allusion has been made to one reason, among others, of my visit to this country, on the present occasion. Most of those whom I now address are acquainted with many particulars of the history of the colonization which has taken place within the last three centuries. The system has been put into operation, and supported by the nations of Europe, to the manifest injury of the natives of America, Africa, and other parts of the world. After noticing some of these, the Doctor proceeded: In the beginning of the last century, the European colony in Africa was confined to within a few miles of Cape Town. From that period it has advanced, till it now includes many more square miles than are to be found in England, Scotland, and Ireland. If a traveller, who had visited that country twenty-five years ago, were to take his stand on the banks of the Keiskamma River, and ask what had become of the natives whom he saw there on his former visit; if he took his stand on the banks of the Sunday River, and looked forward to a country seventy miles in breadth before him, he might ask the same question; if he were to take his stand again on the Fish River, and there extend his views to Caffraria, he might ask the same question; and were he to take his stand upon the snow mountain, called Graaff Reinet, (he would have before him a country containing 40,000 square miles,) and ask where was the immense concourse that he saw there twenty-five years ago, no man could tell him where they were. In reference to that subject, I may just notice a remark in one of the daily pa-

pers, which I beg leave to be allowed to read.

"Lord Glenelg is entitled to praise for his anxious endeavours to put an end to what he justly terms "perhaps the most degrading of all the chapters of the history of mankind." But we confess we have strong doubts as to the success of his attempt. It is observed by Burke, that the reins of power are always slack at the extremities, and that the Sultan must connive at acts on the frontiers of Persia which he may repress in Thrace. Every individual in the Cape will be in a tacit conspiracy against his Lordship. The lower order of colonists cannot be restrained from aggression on savages; the latter retaliate on them in their own ruthless way; and in the torrent of indignation which follows, even missionaries, as we see, are so far carried away as to recommend hanging as a means of intimidation."

This reminds me of what we have been told by an officer in the army, in consequence of an interview which he had with Dr. Vanderkemp before the death of that distinguished man. "I had a letter of introduction," he says, "to the Doctor. I presented him with the letter. He was looking at some papers on the table before him, and he seemed very much affected as he turned them over. At last, taking one of these papers into his hand, he put it into mine, saying, 'Look, Sir, look at that paper, did you ever see such a case of oppression as that paper details?' I was a young man, I felt embarrassed, I was afraid to give an opinion. In fact, the manner of the Doctor made me fear more than I had ever done in the face of an enemy. 'Well,' I said, 'Dr. Vanderkemp, you know that such things must take place in a colony like this.' 'In a colony like this, Sir! In a colony where there is such fine forest timber?' 'Pray, Dr. Vanderkemp, what would you make of the forest timber?' 'Why, I would make gibbets and whipping-posts, and I would have these erected in every part of the colony, and with the forest timber I would put down oppression, and make the colony one of the most moral colonies on the face of the earth.' I do not see that it is necessary to put into requisition the forest timber for such a purpose. There are, however, difficulties in the way of Lord Glenelg, and difficulties that are better known to me perhaps than to most present; but still I do not consider them to be insurmountable. I think that when Lord Glenelg goes fully into the matter, he will find it much more easy than he now imagines. Let the government only do this one thing—let them employ honest men in the public service—let them withdraw encouragement and support from those who act otherwise, and the thing is done. India presents a frontier of much greater extent than that of the colony of the Cape of Good Hope, and yet there is no patrole system there. I defy any man to show me that the same thing may not be done in the Cape of Good Hope, which is done in India. No nation, no influential part of any European nation has before lifted up its voice against this SYSTEM, by which the natives of those countries we had colonized had been exterminated or were exterminating. From its long continuance men began to think that it was inevitable, that it could not be done away with; they regarded it as they do the cholera—as the law of death, for which there is no remedy. They have represented it as one of the immutable laws of the Governor of the world, that wherever civilized man chooses to fix his abode, there the natives must melt away and be destroyed before the tide of civilization. If the Committee, of which you, Sir, (addressing Mr. Baines,) are an honourable member, and which I rejoice to find has finished its labours, does no more than it has already effected, it will unfold the whole system; it will enable men to call things by their proper names, and it will be doing a great deal towards the accomplishment of our object. It is not, I maintain, the law of God that civilized man should destroy the natives of those countries that they colonize; on the contrary, it is the law of wickedness, it is a law proceeding out of the depravity of the human heart. It is like the slave-trade and other evils of a similar nature —the law of God condemns it, and marks it with disapprobation. I know no argument which can be adduced in defence of this system, that may not be adduced to defend theft, or to defend murder in England. But I take another view of this subject, and I trust that you will indulge me while I make a few remarks upon it. The crisis is arrived with regard to the system, and there must be an end put to it. If the present system be continued, ten thousand troops will not be sufficient to defend the extended frontiers of the colony. We may be justified in supporting such an expenditure for India; but it is impossible that England can seriously think of such an expenditure for South Africa, which, in comparison with India, so far as British interests are concerned, is little more than a worthless desert. Is England to waste her blood and treasure, and to exterminate tribe after tribe, and nation after nation, that the boors or farmers in South Africa may in all future ages dwell alone, having estates from eight to twenty-four square miles each; reigning over the Hottentots and slaves, beyond the reach of all salutary control? If the old system is to be continued, you will not only need an army cooped up in barracks, or distributed over a chain of forts, to repel the aggressions of the tribes and nations beyond us, but it will be necessary to construct every boor's house on the frontier into a fortification, and to allow every family in the neighbourhood of the frontier eight or ten soldiers to defend it. All the tribes on the borders of the colony are, through various causes, advancing in that knowledge, which may be emphatically called

power, with a rapidity of which very few of the colonists have the slightest conception. To illustrate this opinion it is necessary only to notice, in passing, the history of the Caffres. In 1834 no one could persuade the abettors of the patrole system that the Caffres were not in the same condition as in 1819, when they met us in masses in the open field, and were then driven before us, an unarmed, helpless mob before regular and disciplined troops. No one can read the letters of Col. Somerset from 1820, published in the minutes of evidence that have come before the Committee, and attend to the circumstances under which the Caffres were expelled from the Kat River and from the Gaga; and review what has been brought forward, showing the increased activity of the patroles down to the breaking out of the war; and compare that state of things with what followed, and not feel that we had till then cherished a most reasonable contempt of the Caffres; and that those who ought to have been best acquainted with the actual state of things, were the only people in the colony who were altogether ignorant of them. They had seen a whole nation, year after year, suffer itself to be bearded by a patrole of eighteen or twenty men; and they appear to have come to the conclusion, that a handful of men, headed by a military officer, would at any time be sufficient to intimidate or subdue the whole Caffre nation. When the formidable Commando, assembled to enter Caffreland in 1835, crossed the Fish River, scarcely an individual connected with it seemed to have any other idea than that all they required would be accomplished in a few weeks. On the 10th of May, when the governor published the proclamation of that date, it was supposed that the war was at an end, and that we had entered upon a peaceable possession of our new province.

After a war of nine months, it was discovered that we could not expel the Caffres from the Amatola mountains; and after a waste of blood and treasure, the governor was obliged to give them the terms they would have accepted before a British soldier in the Commando set his foot in Caffreland. In the mean time, during the whole of this arduous and protracted struggle, the eyes of all the nations and tribes, from the Kei to De la Goa Bay, and from the Orange River to the 22nd degree of south latitude, have been upon us, and they were restless to know what the result would be. In the first instance they entertained no doubt as to the issue; after they heard of the commencement of the war, they expected to hear every day that the Caffres were subdued, and the only question they asked was, Will the British leave the Caffres their country, or will they take their country from them?

During the whole time this struggle continued, some of the remote tribes were in the habit of sending messengers to those situated in the colonial boundary, to hear and report the last intelligence from Caffreland. I was told by a Missionary, that the Chief Moshis, with whom he resides, between two and three hundred miles north-east of Philippolis, on the northern boundary of the colony, was in the habit of coming to him as frequently as he could, to ask his opinion of the Caffre war, and of its probable results. When Moshis and the other chiefs in that quarter knew of the proclamation, which annexed Caffreland to the colony, the intelligence produced a most unfavourable impression upon their minds, and every one seemed to feel for himself and his tribe, as if the counterpart to that which had happened to the Caffres was awaiting them. They said there was no standing against the white man. Soon after this, however, they found that the Caffres were not subdued, and on hearing of the determination of the Caffres, and of the formidable resistance they were making, one of those chiefs said, "Well, God is with the right." One of the greatest evils that has arisen out of the late war has yet to be noticed. Previous to its commencement the colony was looked upon as invulnerable, but that spell has been broken by the resistance of the Caffres, and there are at this moment few Coranna chiefs, north of the Griquas, who do not look upon our power with contempt.

From the gradual manner in which the Cape Colony has been extended; from the peaceable manner in which the Hottentots had submitted to the Colonial Government; from the extermination of the Bushmen between Graaf Reinet and the Orange River; and from the manner in which the Caffres had retreated before us from the Sunday River to the Fish River, and from the Fish River to the Keiskamma; I had formed an opinion, that in this way the Aborigines of Africa would ultimately be exterminated, and that future ages would have nothing but tradition to tell them where the tribes and nations now inhabiting this continent were fixed. Recent discoveries and observations have, however, corrected and modified that opinion; and at this moment it appears to me to be doubtful whether the white men or the black men are to be doomed to perish, should the old system be much longer pursued. It is but a few years since we knew any thing of Dingarn, and that that powerful chief took any interest in the affairs of the colony. Since then, we have been gradually encroaching upon our neighbours that lie between the colony and his country, and he has not been an indifferent spectator of our proceedings. Already we begin to dread his power, and to talk of extending our Eastern Frontier, so as to have a better defence against him, should he think of attacking us. It is scarcely seven years since we heard of the name of

Masilikatze. It was in 1832 that powerful chief subdued the Bechuana tribes, whom Mr. Campbell has described in his second journal, when he visited them a few years before, and the name of the conqueror had not then reached them. In 1832, when I visited Lattakoo, I found the Bechuana chief, Mahuni, the only one of those chiefs Masilikatze had not subdued, trembling for his existence; and he had then nothing to save him but the respect Masilikatze entertained for the name of Waterboer. Since then Mahuni and his tribe have removed from Lattakoo, and the Zoolahs are now neighbours to the Griquas. During my visit to Mahuni, and the neighbourhood in which he lived, I made myself acquainted as much as possible with the character and power of Masilikatze; and making allowance for the exaggeration inspired by the terror of his name, I feel at this moment convinced that the colony has much to dread from that chief and his people, should we, by any act of indiscretion, lose the advantage we may derive from continuing to cherish and support the Griquas.

On my return from my journey of 1832, I considered it my duty to lay this subject before Sir Lowry Cole. After giving him some account of the manners, customs, resources, and warlike habits of the chief and his people, I expressed it as my firm conviction, a conviction that has been strengthened by all that I have heard of him since, that should the Griquas by any means be lost to the colony, Masilikatze would place himself on the banks of the Orange River. The colony would be no longer worth the defending were Masilikatze in the situation of Waterboer, and in possession of his country; as the frontier is now situated, were he to enter the colony with his hostile bands, who, trusting to the spear, despise fire-arms, all the colonists north of Graaf Reinet and Beaufort would fall before his men like sheep under the knife of the butcher. This was my impression in 1832, and that impression has been deepened by the events that have occurred during the late war, and the influence which the events have had upon the minds of Masilikatze and the other chiefs on the Northern Frontier. We talk like children of the impression made upon the Caffre and Zoolah tribes, by the massacre of the Ficani, when we destroyed them for another tribe by mistake; and the pleasure with which the Ampondas and others in that direction beheld the fall of Hintza. Hintza was pleased when he got rid of his formidable neighbours the Ficani, and the Amponda chief might be pleased to see Hintza humbled; but however the chiefs beyond Hintza's country might conceal their sentiments while a British army was on their borders, they could not view our proceedings but with terror and dismay; and the men that could trust to professions of friendship made by such people, under such circumstances, are the last that should be trusted to secure the peace and safety of the colony.

The elements of power and destruction are at this moment widely scattered over the whole country between the Orange River and De la Goa Bay, and no more is necessary, but a power to combine and put them in motion to blot out the name of the Cape of Good Hope from the list of British colonies; one individual is wanting only to wield those elements; and should we continue the iniquitous course we have hitherto pursued, who can say how soon an offended God may use him, as he did Cyrus, to be the minister of retributive justice, and to give him a commission to repay to us in full measure all the injuries we have inflicted, the robberies we have committed, and the blood we have shed. An intelligent individual, and one who has travelled over that country lately, remarked to me, just before I left the Cape,—We have nothing to dread from the Caffres, compared with what we have to apprehend from the state of the Northern Frontier. There are numerous families of boors who have taken up their domicile in that country; they have among them at least three thousand stand of arms; they have abundance of powder and lead, and we have no means of preventing them from getting as much as they wish for; those that have guns are, with very few exceptions, in possession of horses, and if the Colonial Government is foolish enough at this moment to forfeit the affections of the Griquas, and by that means to disperse them among that people—Woe to the colony!!

The importance of this colony, as the basis of operations that are destined to effect much good or much evil to a large portion of the human race, becomes every day more distinct. When I take a review of the numerous and rapidly improving tribes of the interior, it appears to me clear, that we are to be the instruments of subduing them to Christ, or they are to be the instruments of Divine vengeance upon us for our neglect of so plain and obvious a duty. India does not require more ability, or a more simple form of government. The mischiefs consequent upon a failure will be less striking to the public eye than the ruin of India would be, but the ruin would be more complete and less remediable, as far as we and some hundreds of tribes of men are concerned, than would occur even by the ruin of India. An able governor of the Cape might, in twelve years, influence the continent of Africa as far as the Tropic—influence it for good—make every tribe to know its limits—to be content with its own—to respect its neighbour's, and to drink with eagerness from the fountains of our religion, civil policy, and science. The Missionaries have already done enough to prove that all this is not only possible but easy, much easier for a wise man to accom-

plish than it is for a fool to render the whole of this part of the continent not only more barbarous than it is at present, but hostile to us, and even ready to combine for our destruction, and the destruction for a time of their own chances of civilization.

What a responsibility then rests upon the British Government even in the management of this apparently insignificant colony? and how anxious and persevering should the friends of humanity and religion be to save us from the perils that threaten us.

I might have entered at greater length into this subject, but I have something more interesting to communicate. It respects what we have done in Africa. I purpose to give you a brief view of the state of our Missionary settlements in Africa, of the state of our schools, of the number of people who have been brought to what we must call, a profession of the Christian name, and to the disposition manifested at this moment on the part of the African chiefs, and the people beyond the colony, the favourable disposition they evince to receive Missionaries and to profit by them. I hold in my hand a brief statement contained in letters from a gentleman in the Indian army, who sent me an account of a visit he paid to the stations immediately before I left Cape Town. He may be regarded as an important witness. Were I simply to give you a statement of my own, you might suppose that I took too sanguine a view of the good that has been done; but here we have the testimony of a man who never saw our stations before, and who gives his own opinion upon them. I will request Mr. Collison to do me the favour of reading the extracts.

The Rev. G. Collison then read the document, which comprised extracts of letters from a military officer, who described, in terms of warm commendation, the present flourishing state of the South African Missions.

Dr. Philip resumed. We have at this moment 12,000 people under instruction; we have over all Africa upwards of 30,000 Hottentots. What were these people twenty or thirty years ago? They were without the knowledge of God; they were without ideas of religion, they were without clothing, they were literally savages. What are they now? They are as much deserving the name of a Christian population as any equal number of people in England or America, taken in the gross. We have 4,000 Griquas beyond the boundaries of the colony, who maintain the Christian name, who have only one wife each, and who, taken as a whole, are as intelligent a people as the inhabitants of any country I have ever resided in or visited. In the abstract which has been read, the number of children under instruction has been underrated. We have at this moment 5,000 children in the schools, whereas in 1803 we had none; and in 1819, when I visited the colony with Mr. Campbell, there were not more than 2,000 people under instruction. Too much cannot be said of the importance of education in a country like Africa: it is by schools, particularly infant-schools, that the minds of the people are to be elevated. With regard to the disposition of the natives beyond the colony to receive Missionaries, I may mention, that not above twelve months ago, we were told that Dingarn would never receive a Missionary. Our dear brethren the American Missionaries coming to Africa, were destined to visit Dingarn. There were means used to prejudice his mind against them before they reached his dwelling, but he received them with open arms. A chief named Moshis, who, as his title imports, "the king of the mountain," has a strong citadel in the heart of the mountain; he has only to guard one pass, and he can then feed his herds for weeks together in perfect security from the attacks of his enemies. I was much struck with this man; he possesses a powerful understanding. In 1832, (this man had heard of Missionaries, but he had never seen one,) he took with him a thousand head of cattle to the colony, to find a person who could supply his wants, determining to buy a Missionary with the cattle; he had no idea that one could be procured in any other way than by purchasing him. He was at a great distance from the colony, and had a number of hostile tribes to pass through in his journey. He was attacked, and not having his army with him he lost the cattle, and he and his people escaped with their lives. I was told by a very respectable man, who visited him recently for the purpose of enquiring into the particulars, that the chief said what he had heard was true; he detained the gentleman several days, insisting upon his remaining as a Missionary, and would not part with him till he promised to do all he could to obtain one for him. I am happy to say that, as we had no Missionaries of our own, two or three of our French brethren are at work among this people with every prospect of success. I am petitioned for Missionaries, and I have been charged again and again with a breach of promise, (not an uncommon thing in Africa,) for not sending them. I have been interrogated by the chiefs upon the subject, till I know not what to say, or how to excuse myself and the society. Bottman, a Caffre chief, and others have been petitioning me for Missionaries, by every messenger through whom they could convey to me a verbal communication for the last twelve years; and I have not been able to send them one. Yes! Africa is stretching out her hands to God. You have seen it this morning: you have seen to day, not as in the vision of Paul, who saw a man at Macedonia, praying, "Come over and help us," but you have seen a representative of the Hottentots, and a Caffre chief standing up and entreat-

ing you to give them Missionaries and schoolmasters, and the word of the living God. When the Hottentots were here in 1803, a scene took place which must be yet fresh in the recollection of some present. Mr. Townshend (a name associated with all that is good) remarked, "I heard brother Rowland Hill say, 'We don't know that we may not see Hottentots worshipping with us in our London assemblies.' Mr. Hill burst forth and said, 'I did say so, and I thank God that I now see it.'" In 1803 the Missionary cause in Africa was but in its infancy. The converts, like ears of corn, were but a scanty crop, and stood alone in the midst of a desert; and now, you see before you Andries Stoffles, who is one of the deacons of a church of Christ, comprising 400 Christians, of whom a military gentleman has stated, according to the document which has been read this morning, that he has found in no part of the earth, wherever he has been, so much piety as in that church, under the pastoral care of Mr. Read, on the Kat River. Caffreland had not then yielded its increase to God. But you see before you to-day a Caffre chief; you have heard his character and conversation. Do you ask, where are our testimonials?—where are our proofs? These are our letters of commendation. They have been read by you this morning: they may be read by the whole world: we are not ashamed of the perusal. Ours was the first society which sent Missionaries to Caffreland. The names of Vanderkemp and Williams still remain a precious odour in that country—they are embalmed in the lives of a great portion of the inhabitants. There was something in the character of Missionary Williams which deserves serious consideration. He had only been there two years; but the power of God rested upon him to such an extent that he shook all Caffreland under his ministrations, particularly under his prayers. As one of the Caffres told me, when he lifted up his hands, every man saw that he had hold of heaven, and brought it upon earth. Gaika, after hearing him, went to the bush to weep and to pray. Hundreds and thousands of Caffres began to inquire, "What shall we do to be saved?" The whole country appeared to be on the brink of a great moral and religious change, and seemed to be waiting for the fulfilment of the promise, "Behold, the tabernacle of God is with men." What put a stop to this? Immediately after Williams was removed: and I have never reflected upon the subject without thinking how blind we are to the dealings and dispensations of Divine Providence. Had he waited a little longer, he would have died of a broken heart! The Commando system commenced. The Caffres, who were asking the way of salvation, said, "Do not the Missionaries and these people who come against us—the patroles—do not they come from the same quarter?" Then the people were not able to make the distinction, though they can do it now. They turned round and said to the Missionaries, "It is true you have spoken to us, but you have not converted your own countrymen. These patrole-men have not been converted: go, and teach them—convert them, and then come to us, and we will believe what you say." The system introduced at that time stopped all further progress in the work of God. You see then, Sir, (again addressing Mr. Baines,) how intimately connected the exertions of your committee are with the spread of the gospel. I must inform you there is now a great deal of knowledge among the Caffres. (Here Dr. P. related several interesting anecdotes of Macomo, and proceeded.) I might add that there is great improvement in their dispositions and manners since they have received the gospel. One fact I will mention, but that fact proves a great deal. Previous to the Missionaries being among them, they spared neither man, woman, nor child in their wars; but in the last war not a woman was touched—only one was shot, and that was by accident. They treated the females with the greatest civility and delicacy. One Caffre found a child in a bush, and, at the risk of his own liberty, finding out the parents, he carried the child during the war, and gave it up to the mother. I feel a delicacy in referring to Cape Town, but I must advert to it. When I went to Cape Town, I had only twenty-one persons, including men, women, and children, and servants, to hear me. Mr. Campbell recollects how we used to meet in a small room. But the work of God proceeded. I had been much gratified at seeing what God was doing by means of preaching, but still we wanted co-operation. We could not make what Dr. Chalmers calls "an aggressive attack" upon the town. I had only one person who would distribute a tract for me, or go to the barracks, or visit the houses of the poor, to ascertain whether they had Bibles or tracts. The scene was still disheartening, but in the mean time the schools were going on well. The Methodists came in, and took away a portion of my church, and I was thankful for it. I said, Now the cause has two legs to stand upon instead of one. Then my beloved brother Adamson, of the Scotch Kirk, came, and in my absence he took away all our Scotchmen, and I was glad of it—not that I did not wish to retain my Scotch limbs—but here we had three legs instead of two. I returned in 1829, and found the chapel almost empty; but it went on gradually filling, and continued to do so, and we began to think what could be done for

the schools. I commenced a Bible class, and for nearly two years I met with very little encouragement. The truth is, I was under the necessity of asking Mrs. Philip to take the girls—of separating the boys from the girls, and trying if we could carry on both schools separately. In the beginning of the last year God was pleased to bless the Bible classes, and within two or three months of the time that I left Africa, we received twenty-two or twenty-three young persons into full communion with the church; and these, with a single exception or two, were raised up in the Bible classes. Since I came away, five or seven young persons have been received in the same way, who owe their religious impressions to the schools and to the Bible classes. We have now, by our exertions in the Cape of Good Hope, 1200 children under instruction,—this includes those belonging to all denominations and to the church. This state of things has arisen from the exertions of this society in Africa. We have at least 600 under instruction in the church with which I am connected. We have also a Christian Instruction Society, in which we meet with our Methodist brother, and with Dr. Adamson. Two years ago, we could scarcely get a quorum sufficient to do business, but now a meeting does not take place without between twenty and thirty meeting in the society. We have in the little church with which I am connected between fifty and sixty persons, who are not only employed in teaching, but they divide the whole town into districts, —and there is not a street which is not visited, and where tracts are not given away on the Sabbath-day: and from being a town where, in 1819, there was no appearance of religion, compared with that period, the whole place has now a religious aspect. Nothing but the most important considerations could have removed me from Cape Town. I have never entered my pulpit without my eyes being filled with tears at the thought of what God has done for us. I would impress upon you the importance of schools, and not only so, but of taking up the children at that critical period when they commonly leave the school. This is the way in which you have reason to expect the gospel will be promoted at home, and agents raised up to carry it to the ends of the earth. I agree with the military gentleman, from whose letters extracts have been read, that infant-schools will raise up the best Missionaries. We know that there are many instances where children have been made the means of bringing their parents to the knowledge of the truth. Allow me to say, that we stand much in need of your contributions, of your sympathies, and of your aid. I very much admire the spirit which was lately manifested in favour of the West Indies. I very much admire the readiness with which many came forward to make contributions for the purpose of sending Missionaries to the West Indies. But some of the Hottentots came to me and said, "Have the friends in London forgotten that Africa is a slave country? We have not got Missionaries, and we do not hear of one provided for us. We hear of nothing but the West Indies. We have nearly 40,000 slaves here, and no man seems to think of them in England." However, I have no doubt that they have been thought of, and I have to remind you that we stand much in need of assistance. We have 9000 slaves in Cape Town and the neighbourhood. We shall have, in a short time, the means of reaching them, which we have not now. Instruction is to be provided for them, and after you have broken their temporal chains, will you refuse to assist us in breaking off their spiritual shackles? Mrs. Philip writes me, that "we are in such a situation that I have at my own risk purchased a schoolroom, on which I am to advance £400. You must see what can be done to help us to pay it." This is not to be paid by the society. "We have opened another school. Now that the Spirit of God is breathing upon the dry bones, entreat our friends in England to help us with their prayers, that God may clothe them with sinews and flesh." We ask your prayers. All the spirits of the just made perfect were distinguished for the spirit of prayer. Moses prayed, and the sea divided—the flinty rock yielded waters—the sun stood still in Gibeon, and the moon in the valley of Ahijah: but Moses is not here to pray for us now. Daniel prayed, and the Lord heard his prayer. The apostles prayed, and we know how the showers of Divine blessing came on the church at the day of Pentecost, in answer to the prayers of these men: but they do not pray for us now. The prayers of prophets and of patriarchs, like "the prayers of David, the son of Jesse, are ended." Who, then, is to pray for us now? Have we not the same God? The spirits of just men made perfect look down and tell us that there is the abundance of the Spirit with God, and it can only come forth in answer to our prayers. They entreat us to lift up our prayers to God. Yea, angels would tell us that heaven waits for our prayers and our exertions. Let us then become fellow-workers with God.

Edward Baines, Esq., M.P., rose to move the second resolution—

"That this Meeting deplores the disastrous events which have retarded the efforts of Christian Missions in that quarter of the world; and feels called upon this day to deep humiliation before God, on account of the calamities to which, by the recent occurrence of war, the Missionary stations of Southern Africa have been exposed."

He confessed he had some little ambition

to address this meeting, in order that he might endeavour to convey to their minds the feelings which had been excited in his own, at the visit of his reverend friend, and his eloquent and interesting companions, to this country, and from the information they had communicated to the Parliament of England. He (Mr. B.) honoured Dr. Philip for what he was doing. He had heard of men who when they saw crimes committed, had a cautious mind within them which prevented their exposing the iniquity in its proper character. Such was not the characteristic of Dr. Philip. He knew how to speak to the hearts of Africans, and to the hearts of Englishmen. He had come from Africa,—what had he come to do? To teach us that the way to civilize a nation was not to extirpate it—that we were not to make a desert, and call it peace! He had come to this country for the purpose of informing its inhabitants that there were men in Africa capable of receiving impressions of light, and knowledge, and truth, and of being made the glory and the boast of England, instead of its reproach and its shame. He (Mr. B.) gloried in hearing the evidence which Dr. Philip had given before the Aborigines Committee of the House of Commons. There was an eloquence in it which came from and which spoke to the heart. He had not come to tell them how a few hundreds of men might be made more comfortable than they were at present. He came to teach us how a people might be civilized—to tell us that the only way by which they could be civilized was to Christianize them. The Caffre chief also had given his evidence with an artlessness and dignity which proved that he was indeed a *Chief*, though an attempt had been made to deprive him of that character. He (Mr. B.) had no hesitation in making these statements in his presence, because he thought that he could not understand them. There was about the evidence of the chief that which showed that he had the interest of his nation at heart—that he came here imbued with a truly noble spirit, and with the desire of communicating that spirit to others, and of teaching us how we might make the Aborigines of Africa happy, instead of rendering their country desolate. He had taught us a great lesson in political economy. What was the lesson which the chief had taught us? He had told us that by doing justice to the people of Africa, we should induce them to become our customers and friends—to take our wares and merchandise—that on visiting their coast, we might receive from them freight for our shipping, while they received from us articles that would advance their progress in comfort and civilization, and in all the useful arts; and that thus we might receive and render mutual benefits. In this way the African chief had imparted knowledge to the British Senate. He (Mr. B.) had observed those gentlemen (for so he must call them) sitting a whole night in the House of Commons. He was inquisitive to know what passed in their minds. He read in their expressive countenances the working of their hearts. A new world was floating before them—they were evidently contemplating the scene with profound attention, and with mingled sensations of wonder and admiration; reflecting that the interests and the happiness of their own country were often involved in the deliberations of the assembly now before them. He (Mr. B.) had seldom heard a speech delivered in the British Parliament which seemed to him to be more eloquent than the speech delivered by the Hottentot this morning. He (Mr. B.) did not understand his words, but he, and the whole meeting, seemed to understand his countenance. He (Mr. B.) was delighted to hear that so favourable an impression had been made upon the minds of our African visitors by what they had seen of this country. He must however say (and he said it with regret) he was afraid that they had seen the better part of this nation—there were other circles in which they might move without forming so excellent an idea of our national character. But he (Mr. B.) was not sorry that these gentlemen would return to the land of their forefathers with perhaps a more vivid impression of British virtue, humanity, and piety than we deserved, because they would inculcate our virtues instead of our vices upon the minds of those whom they had to instruct; and he knew not where there could be found better instructors than these native teachers. The honourable gentleman then complimented the junior Mr. Read on the manner in which he had conducted himself as the medium of communication between the Caffre chief, and the Hottentot, and the Committee of the House of Commons, while he had acted as their interpreter. The Meeting might depend upon it, that this visit of Dr. Philip and his African converts would form a new era in our colonial history. These witnesses did not assume to be the instructors of the Aborigines Committee, but they did in reality impart to them much valuable instruction; and he would venture to predict that from this day forward there never would be heard complaints of the driving of the native inhabitants from one river to another, of usurping and seizing their cattle, and of appropriating their territory. As to the Commando system, so justly described by Dr. Philip, that system, with all its enormities, was now blown into air: and the officers, or the governors, that should hereafter ven-

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WORSHIP OF THE SERPENT IN INDIA.

THE Serpent Tribe, especially the Cobra de Capello, or hooded Snake, is an object of Hindoo worship; and an esteemed Missionary, writing on the subject, observes, that images of it, in an erect posture with head extended, graven in stone, are to be found near most of the Hindoo Temples.

Instances of the superstitious terror and reverential homage, with which those reptiles are regarded by the Hindoos, have from time to time met the observation of the brethren at Madras. The Rev. W. H. Drew, in a letter received some time ago, mentions the following, which is represented above.

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